

BOSTON RECORDER.

FRIDAY, DECEMBER 4, 1840.

LONDON MISSIONARY SOCIETY.

This Society has under its care 361 stations and out-stations, 156 missionaries, 49 European and 451 native assistants, 101 churches, 9,966 communicants, 764 schools and 41,752 scholars. There are 15 printing establishments. The number of students preparing for missionary labor, under the auspices of the Society, is 20. The contributions of the year amounted to £29,119. It is a most interesting fact, that more than £15,000 of this sum were received from missionary churches! The income of the society includes no grant from the government, either in England or the colonies, but consists solely of the free will offerings of the people. The directors express their deep and solemn conviction of the importance of a well-qualified native agency in every sphere of missionary labor. In harmony with the sentiments and wishes of missionary brethren now at home, the directors have recently resolved to establish a literary and theological institution at Bangalore in the presidency of Madras, and they trust that a similar institution may be shortly established in Bengal, in Africa, in the West Indies, and in the isles of the Pacific.

CHURCH MISSIONARY SOCIETY.

This Society has under its care 11 missions, 95 stations, and 931 laborers. Of these 82 are English clergymen, 13 Lutheran, and 9 native or county born clergymen, of whom 68 are married. The number of attendants on public worship is 43,586; communicants, 3,050; schools, 543; scholars, 25,849. The receipts of the year amounted to more than 100,000 pounds sterling. During the year, there had been sent forth 17 ordained missionaries, and 5 catechists, including 7 ordained missionaries who have returned to their stations. Twelve of these being married, the total number of individuals is 34. Eighteen students have been received into the missionary institution at Lexington, and 27 still remain under preparation in it. The Church Missionary Society has been in operation forty years. The last twenty-five years have been a period of uninterrupted peace. During these forty years, great events of a moral and religious character have occurred; such as the establishment and extension of Missionary and Bible Societies, the opening of India to the free preaching of the gospel, the abolition of the Slave-trade, and the extinction of slavery in the British colonies, and the formation of improved systems of national and Christian education. The arts and sciences, ministering to the cause of God, have, during the same period, received a fresh impulse, so that in a brief series of years, they seem to have outstripped the course of entire former centuries. The religious awakenings at Krishnagar in North India, and throughout the society's stations in New Zealand, prove that multitudes of the natives in those regions, are rapidly preparing for the fullest participation in the blessings of the gospel. The native converts, however, are not sufficiently disciplined to sustain and carry forward the mighty work among them. They need the help of European models more extensively presented to their view. They need pastors of deep piety, and good education, sound judgment, and self-denying habits. But where are the men who will go forth as missionaries in the name of the Lord?

WESLEYAN MISSIONARY SOCIETY.

Missionaries 371, of whom 210 are principally connected with heathens and converts from heathenism, and 161 labor among Europeans and British Colonists. These missionaries are assisted by 2,361 catechists and readers, and by 322 salaried and 3,307 gratuitous teachers. Number of members in Society, 75,504, consisting of 64,000, chiefly from among the heathens, and 14,435 from among professed Christians. Scholars, 55,078, of whom 41,701 are from among the heathens. Expenditure, £100,071. A regular and permanent addition to the means of the Society, of at least ten or twelve thousand pounds per annum, is urgently demanded. An admirable mission house has been erected in London from the centenary fund, for the use of the Society.

INEFFICIENCY OF THE BRITISH PULPIT.

The last Edinburgh Review contains an article on this subject, which is written in a very good spirit, and which contains some important views. The deficiencies which the writer points out, are not confined, we fear, to his side of the Atlantic. The pulpit, throughout Christendom, is, doubtless, susceptible of great improvement. The chief causes of the mediocrity of the generality of sermons, in the opinion of the writer, are, first, that preachers do not sufficiently cultivate, as part of their professional education, a systematic acquaintance with the principles upon which all effective eloquence must be founded, with the limitations under which their topics must be chosen, and the mode in which they must be exhibited, in order to secure popular impression; and, secondly, that they do not, after they have assumed their sacred functions, give sufficient time or labor to the preparation of their discourses.

Preachers are not sufficiently instructed in the principles of pulpit eloquence. A systematic exposition of the laws, in conformity with which all effective discourses to the people must be constructed, should be made a part of the education of every one designed for the ministerial office. No public speaker should be destitute of a clear perception of those principles of man's nature on which conviction and persuasion depend, and of those properties of style, which ought to characterize all discourses which are designed to effect these objects. Such knowledge would prevent men from setting out wrong, or abridge the amount and duration of their errors. Nothing is more common than for a speaker to set out with false notions as to the style which effective public speaking requires. The young especially, are apt to despise the true style for what are its chief excellencies,—its simplicity and severity. The example of the late Rev. William Augustus Hare, whose sermons have been reprinted in this country, shows what may be done on this subject. His great knowledge, instead of being employed for the sake of ostentation, only taught him more precisely what was to be done, and how he ought to set about it. When he left Cambridge, to undertake the charge of a congregation in a remote rural district, he resolved so to express himself that all should understand him. He possessed, in an eminent degree, the art of making difficult things appear plain; of setting obvious truths in novel lights; of illustrating them by familiar images, and of expressing them in a style habitually animated, and now and then singularly vivacious.

Again, the principal office of a minister, is that of a public instructor. Of course, the duties of that office must ever be his chief business. To whatever extent he may undertake other engagements, he should sacredly reserve sufficient time for the preparation of his sermons. The construction of a

discourse which shall be adapted in matter, arrangement, and style, to produce a strong impression on a popular audience, seems to be a task, which requires much more time and labor than are generally bestowed upon it. There will always, of course, be an immense difference in the sermons of different individuals. But there are few men, fit to be in the ministry at all, who could not with diligence, compose a discourse which might be generally useful and interesting, at least much more so than discourses are often found to be. Prolonged study and meditation are never without their reward. Either some new materials are collected, or they strike by a new arrangement of them, or some new truth is elicited, or some old truth is exhibited under a new aspect, or illustrated in a manner which gives it an importance never felt before, and extends its influence from the understanding to the imagination, and thence to the affections. Such sources of interest as these, are sure to reveal themselves sooner or later, to the mind that honestly and diligently sets itself to seek them, with the conviction that they are to be had, and must be obtained. Every preacher ought to take earnest heed to do what he has to do as well as he can.

RELIGIOUS CHARACTER OF THE HISTORIAN, NIEBUHR.

This distinguished historian and philologist was born at Copenhagen, Denmark, in 1777. His father was the eminent Oriental traveller, Carsten Niebuhr. The child had an extraordinary aptitude for acquiring languages, which was abundantly favored by circumstances. He seems to have had an acquaintance with at least twenty of the more important languages, from whose treasures he gathered his vast and multifarious knowledge. He studied at Meldorf, the residence of his parents, at Hamburg, Kiel, Edinburgh, and other places. He was employed on important public business in Copenhagen, and afterwards, under the Prussian government, in Berlin. This was at the period of Bonaparte's ascendancy and downfall. He was subsequently sent to Rome as an ambassador of the Prussian government. He remained in that city several years engaged on his great Roman history and in other studies. The last seven years of his life were passed in giving lectures in the university of Bonn. There he died on the 2d of January, 1831. His greatly beloved wife followed him nine days after, and they were laid to rest in the same grave.

The literary reputation of Niebuhr is well known to be of the very highest rank. His Roman history, whatever may be the opinion which is entertained of some of the conclusions to which he has come, is a monument of learning, of the almost intuitive perception of truth, of rapid combination, and, indeed, of almost all the qualities which were necessary for his adventurous undertaking. The time has not yet come at which the worth of his discoveries will be estimated according to their true value. Posterity must decide how much of his bold and original views will become a part of Roman history. Of his character as a scholar and a statesman, we have here nothing to say. To his religious views, entertained and cherished amid surrounding Protestant theology and Roman Catholic superstition, we wish briefly to refer. Three volumes of his correspondence have lately been published by Mr. Perthes of Hamburg. These letters, written in the most unadorned and guileless manner, afford a true index to his real feelings and character. He thus writes of his son Marcus: "His heart shall be elevated to God as soon as he is capable of any sentiment, and his childish feelings shall express themselves in prayers and hymns. All which in our time was out of use shall be indispensable and a familiar custom to him." Again, "He is not to me a Protestant Christian, who does not consider the history of Christ's earthly life, according to its genuine literal sense, with all its miracles, as clearly historical as any other event in the course of history, and is not as calmly and firmly convinced of it; who has not the strongest convictions of all points in the Apostle's creed in their literal sense; who does not treat every doctrine and every commandment of the New Testament as unquestionably of Divine Revelation. A Christianity after the manner of our modern philosophers and pantheists is to me no Christianity; though it may be a very intellectual, a very ingenious philosophy. I have often said that I will not begin with a metaphysical God, I will have no other than that of the Bible. "There can be no doubt," says the Quarterly Review, "that the fearful circumstances in which he lived, and his own personal afflictions and distresses, deepened that strong sense of the providential government of the world, which was the ground work of Niebuhr's earnest and conscientious moral character. His trust in the Divine justice and goodness lay at the bottom of all his stern and impassioned hatred of baseness and evil, of his ardent and noble sympathies with the lofty and the good. He recognized and adored the Divine power and wisdom in the conduct of human affairs; he appealed in his sorrows, he submitted in his privations, to the decrees of an All-wise Being." "Pray to God," he said to his children on his dying bed, "God alone can help you;" and himself was seen to seek consolation and strength in private prayer.

With such instances as that of Niebuhr, and we may add, of several of the most eminent living historians of Germany before us, we certainly do wrong in condemning the Germans in mass, as infidels and atheists. The indiscriminating judgments which we often pronounce, are a proof simply of our own ignorance and exclusiveness.

NEW YORK SAILOR'S HOME.

We believe the establishment of institutions denominated Sailer's Homes and conducted on principles like those in Boston and New York, is a most wise and efficient means of promoting the good of seamen. Thus far the system has worked well. We can see this in the following facts relating to the New York Sailer's Home.

"Since we have been in operation," says the report of August last, "we have had nearly 5,000 boarders. We have deposited in the Seamen's Saving Bank about \$18,000 in 300 different accounts, and as much has been sent home to parents in the country. About 250 of the boarders have been apparently reformed from habits of intemperance since coming to the house, and I feel safe in saying there have been at least one hundred hopeful conversions to God. There have been fifty sailors promoted to the situation of first officers of vessels; two hundred have received the situation of second officer, and five or six have obtained the command of vessels, all of whom have risen from before the mast since coming to the house."

We can only regret that a much larger liberality has not been employed by the Christian public in sustaining these institutions. They are eminently deserving of the confidence and ample support of the Christian community.

There are three houses of the above description, under the patronage of the American Seamen's Friend Society, in the city of New York, two for white and one for colored seamen. Those for

years. Here seamen can find a refuge from the wiles of those lying in wait to spoil them; are brought under a direct and strong religious influence; find, as associates, men of sobriety and correct moral and religious principle; find an easy and ready access to the house of God; find valuable religious books and periodicals to occupy vacant hours; find experienced men who have been or are officers of vessels, interested for them and capable of giving the most valuable advice. Hence the immense importance to seamen of the well-conducted Sailer's Home.

ANTIQUARIAN HALL.

We advise such of our readers as may have occasion to pass through Worcester, and who may have a leisure hour there, not to fail of paying their respects to the Antiquarian Hall in that beautiful town. They will find here the very valuable and extensive library of the American Antiquarian Society, and a cabinet of the interesting relics of the olden times. This building is embosomed in beautiful shrubbery, and is a quiet and delightful retreat from the busy bustle of the modern world.

This library had its origin in a magnificent donation of Isaiah Thomas, Esq. about \$12,000. To this he added his own library, amounting to about 3,000 bound volumes. These books embrace a large variety of works connected with American history. From a descendant of the old Mather family, 900 volumes were received as a donation, being the remnants of libraries of Rev. Increase and Cotton Mather. A large bequest of German periodicals and books was made by the will of the Rev. Dr. William Bentley. One hundred and twenty-eight volumes, illustration of the topography, local history, and antiquities of England and Wales, and of geology and heraldry, were recently bestowed by the President of the institution, the Hon. Thomas L. Winthrop. Valuable donations of books have been made by other individuals. The library now amounts to more than 12,000 volumes. A very valuable catalogue in a volume of 552 printed pages has been prepared with great care. About fifteen thousand separate tracts and pamphlets have been bound in 1,935 volumes, embracing a vast amount of interesting matter, which may prove of great value to the future student of our country's history.

We found here an interesting relic of ancient days in the shape of a printed volume, appearing from internal evidence to have been printed as early as 1470, only forty years after the discovery of the art of printing. It is full of grotesque cuts of plants, animals and minerals, the strange efforts of the first designers of the letter press of Germany. There is a copy, in perfect preservation, of the beautiful Venetian Bible of 1476, printed only seventeen years from the invention of cast metal types by Schoeffer, in Mentz, Germany. This book was owned by Increase Mather, and by one of his descendants was presented to this library. It is undoubtedly the greatest typographical curiosity in America.

There are 1,251 volumes of newspapers, beginning with the first newspaper published in America, the Boston News Letter, commenced in 1704. The series of these publications down to 1774, is more full and perfect than can be found elsewhere in the United States. It is deeply interesting to sit down with one of these bound volumes of the News Letter, for example, in one's hand, and thus find one's self amid the stirring scenes of the old French or the Revolutionary War, as week after week developed the interesting events of those periods. While the various authentic public documents of those days are given, there is a more intimate relation of interesting facts than could, of course, be embraced in any general history of those times. There is no small entertainment also, in witnessing the progress of various improvements useful to society, as these periodicals present the state in contrast with the present. The News Letter contains various proposals in reference to the transportation of passengers from Boston in various directions, anterior to the revolution, which is vastly edifying to us who have the wings of the wind in the days of the triumph of steam.

The Boston Gazette extending from 1719 to 1811, has been continued in a regular series to 1828. There have been added twenty years of the National Intelligencer, eighteen years of the National Gazette, thirteen each of the Boston Recorder, Christian Watchman and the Christian Register, besides many other valuable periodicals.

From a note in one of those volumes, we learn that newspapers originated in different States in the following order—

Boston, (News Letter,)	1704.
Philadelphia,	1719.
New York,	1725.
Maryland,	1728.
Rhode Island,	1732.
South Carolina,	1736.
Virginia,	1736.
Connecticut,	1755.
New Hampshire,	1756.
North Carolina,	1763.
Delaware,	1775.
New Jersey,	1777.

The cabinet occupies a large room in one of the wings of the building. "Besides an extensive collection of foreign and native minerals, and of shells, many of them of singular beauty and high scientific value, there are old specimens of the arts of Peru and Mexico; a vast number of implements, utensils, weapons and ornaments of the northern Indians, and some of the most interesting memorials of the planters of New England and of the patriots of the revolution. The coins exceed two thousand in number; some hundred bear the impress of the emperors of Rome; many are stamped with the pine tree of the province and the Indian of the Commonwealth of Massachusetts; and most of those which have been issued by the several American States have been preserved. Almost every variety of the continental currency has its representation in the piles of paper money."

The portraits of many of the most distinguished ancient worthies of our country, adorn the different halls, and the engravings of maps, which are numerous, are, some of them, curious specimens of the art of design.

Gratifying success has attended the efforts of the librarian to perfect the collection of legislative and judicial records of the several States of the Union. Materials are thus, from year to year accumulating, of vast value to the student and the statesman. They may here find the most important source of instruction in legislation and jurisprudence.

Many curious manuscripts are collected, and in a good state of preservation. We were interested in looking over the diaries of several of the venerable Puritan fathers, just as they were originally written by their own hands.

Among the relics of the American revolution, we noticed one of the ponderous links of the chain stretched across the Hudson river, near West Point, to prevent the passage of British vessels. It is a sober affair certainly, having a gravity of one hundred pounds or thereabouts. With links of such size, this may have been called a safety chain, most emphatically.

The yearly income of this institution is about fourteen hundred and eighty dollars.

We will only add, whoever visits the Antiquarian Hall at Worcester, will receive the polite and kind attention of the librarian, whose familiarity with all that is contained in the institution, and patient attention to all the inquiries of the visitors, render him just such an officer as is needed there, and give him a place in the grateful recollections of all who have enjoyed his kind efforts to interest and profit them.

PASTORAL LIBRARIES.

A plan is on foot, for securing parochial libraries for the use of the pastors of our churches, by the contributions of their congregations. May success attend it.

Ministers are commonly too poor to purchase for themselves, to any extent, the standard works on biblical literature, theology, &c. And if they deny themselves the comforts of life to do it, in obedience to the prompting of their desires for the edification of their people, such an investment of their "savings" is the most profitless imaginable to their families after their decease. Hence they are deterred from the effort to replenish the empty shelves of "the library," and conclude to do the best they can, with the scanty stock of knowledge acquired at the seminary, and the occasional additions they may make to it, from the chance publications of the day falling in their way. They cannot be blamed for this, so long as they people furnish them only the means of a scanty subsistence, and God gives them families to be fed and clothed.

Books they must have, or their congregations must suffer the evils of sterile ministrations. Books they can have, if individuals in each congregation will receive \$25 or \$30 annually, for a few years, devoted to the formation and increase of a parish library. And books they will have, when the congregations shall resolve to make the requisite exertion to procure them. And these books, possessing standard value, will descend from one generation of ministers to another, and continue to reflect their light on a long line of posterity. Every congregation doing this, consults its own improvement—augments its strength—increases its attractiveness in the eye of any valuable candidate for the ministry, and creates a new bond of union between its several compound parts. A library, richly stored with the fruits of the intellectual labor of the great and the good of other years, is acknowledged on all hands to be indispensable to the theological seminary and the college—they cannot live and prosper without it; but every minister's study is, or ought to be, a theological seminary, and a college, for the education of the souls committed to his charge for usefulness on earth, and glory in heaven; but without a well replenished and well assorted library, can it be so? Surely not. It is more likely to be a hole for foxes.

But, how can it be done? Let one or more wealthy individuals in each congregation purchase a library and give it to the church. Or, let pastors by personal solicitation collect the requisite funds—for there is no indelicacy in this, since it is not an individual benefit, but that of the people and successive pastors they seek. Or, let parochial associations be formed, the annual payment of specified sums to constitute membership. Or let the ladies take the thing in hand, and they will not fail of success. Such are the suggestions accompanying the published plan.

General depositories are established, where all the standard works will be kept on hand, or procured. Mr. Haven's at 199 Broadway, New York; Mr. Hooker's, corner of Chestnut and Fifth streets, Philadelphia; Crocker & Brewster, Gould, Kendall & Lincoln's, Ives & Bennett's Boston, are designated.

The plan is strongly recommended, as are the qualifications of Rev. Sylvester Woodbridge, general superintendent of the enterprise, by the Hon. Theodore Frelinghuysen, and most of the Evangelical clergy in New York and Philadelphia, of different denominations.

It is difficult to assign a reason, why a pastor's library should not become a popular object in the eyes of any and all evangelical churches. "Family libraries," "social libraries," and "Sabbath School libraries" are all deservedly popular; and yet neither of them promise half the good to society and the church, as a well furnished "parochial library." They are but twinkling stars in the firmament of Zion; this, is the sun in the midst of them. They are but streams fertilizing the fields through which they flow; this is the fountain whence those streams derive their fertilizing power. A reading and studious ministry forms a reading and studious congregation—and vice versa. But the minister cannot read and study without books, more than the farmer can break up the fallow ground without the plough and the harrow, or the mechanic frame his house without the axe, the saw, the chisel and the plane. He must have them, or doom himself to intellectual indolence, and doom his people to intellectual pauperism? Each congregation will answer for itself—not till after deep and prayerful consideration however—when we dare say, the universal response will be—YES.

HOME MISSIONS.

[Notice from the Home-Missionary, for December, 1840.]

AUXILIARIES.—THE BEREKSHIRE AND COLUMBIA MISSIONARY SOCIETY, has raised about \$950 the past year; of which \$500 have been expended within its limits, and the remainder paid over to the Massachusetts Missionary Society. From the annual report it appears, that out of 30 towns in Berkshire Co., eight enjoy no Evangelical Congregational ministry; and in most of them, the ministrations sustained are not of a character to interest the intelligent mind, or to improve the heart.

THE VERMONT DOMESTIC MISSIONARY SOCIETY has received from the churches but \$2,474.60 the past year. Only 77 out of 202 churches have contributed anything to the great cause during that period. 50 churches have been aided, and 43 ministers have been employed. Not less than 5,000 souls have been brought directly and constantly under the influence of the stated ministrations of the gospel. One third of all the ministers in Vermont, receive aid from the Society. A large number of feeble churches need aid, and are ready to die for want of it, to whom it yet cannot be supplied from the income of the Society. And there are many other places dwelling in darkness and seeing no light, where the gospel with all its saving influences might be introduced, had the Society sufficient pecuniary strength. Yet the Congregational churches of Vermont have not less than 23,000 members! Were the contributions of the last year averaged among them all, that average would be 14.12 cents! "Toll it not in Gath."

THE CONNECTICUT MISSIONARY SOCIETY, from June 1, 1839, to June 1, 1840, received \$4,537.75, and expended in Connecticut, \$3,161, besides granting \$1,000 to Rhode Island. The American Home Miss. Society received from the State during the same term, \$6,088.76, making an aggregate of \$10,626.51—nearly \$2,500 more than the contributions of the preceding year. This increase has accrued without any extraneous agency, and amidst the

heavy pecuniary pressure, that has embarrassed all parts of the land. (Another amount is added quite unintelligible to us, of \$2,012.22, making an aggregate devoted to Home Missions, in the State, of 12,638.76.) The report dwells with great force and beauty on the utility of Home Missions, as seen in their influences on the feeble churches of the State, the manufacturing villages, and what were once called, "desolations" and "waste places." All of it is true, if applied to the whole land, so far as those influences have spread over it.

THE WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, has increased in strength the past year, notwithstanding all embarrassments. Divisions in the churches are fewer and less appalling than a year ago; Christians feel more deeply the importance of the work; the Lord has poured out his spirit on several of the churches, and put a new song into the mouths of many. The collections of the year have been \$1,073.25. Eleven missionaries are now in commission.

LOWA.—The organization of a church has been completed at Farmington, and the Lord's supper for the first time administered. This is in the midst of a densely settled community.

MISSOURI.—Rev. F. R. Gray, has found some encouraging tokens of the Lord's presence, on Sugar Creek, in Pike Co., and also at Louisville, Lincoln Co. But political matters form the theme of general and absorbing interest. Sickness too of a very malignant character, has spread considerably through the country—a bilious fever tending to congestion. At Newark, six have been added to the church. The Campbells are full of the spirit of proselytism, denouncing every thing that is really religious, as superstition, heresy, and mystery of Babylon, &c; while their only concern is to get as many as possible under the water, as indispensable to salvation, and then into their church, when they are left at liberty to live as they choose.

ILLINOIS.—At Gap Grove, and Rock River Rapids, sickness has been alarming and deaths frequent. Mr. Gaston has lost, among many others, one member of his church, upon whom rested one fifth of the responsibility of the church, both temporal and spiritual. Yet the carelessness of community on the subject of religion, continues, and is distressing—though the pastor within three weeks was called to attend twelve funerals.

INDIANA.—Among the greatest hindrances to the work of God, is the high political excitement prevailing. "On this subject professors of religion think they are doing God service to expend all their zeal."

MICHIGAN.—A church of 20 members was formed last spring at Port Huron, and eight have since been added. A Religious Society has been organized according to law, and a favorable change has taken place in the moral aspects of the community. Disease however has recently entered every family, and laid hold of almost every individual. Many have died very suddenly.

The Executive Committee has made 17 appointments, and 3 new appointments the last month. The Treasurer acknowledges the receipt of \$1,376.77. Beside this, the Philadelphia Agency \$715. Central Agency at Utica, \$562.24.

NOTES OF A TRAVELLER—NO. X.

[From our Correspondent.]

We approached Niagara! It was a moment of deep interest, and even of intense excitement to all our fellow-passengers, who like myself were soon to take their first look at the cataract. The route we had chosen was the best for enjoying a first glimpse of the Falls. Indeed, I know of no point from which a more grand conception of their vastness can be gained than the place on the Lockport rail road, where we came upon the bank of the river. It is about a mile below the Falls,—perhaps more. Directly below us, at a depth of 200 feet, the river floats in comparative quietness; while by turning the head we have a fine view of the commencement of the "Whirlpool Rapid," at the point where the torrent turns a short corner and disappears in foam.—But we have little time to look in that direction. We have taken our stand,—some 20 of the younger and more enthusiastic,—upon the top of the cars, to get an early glimpse at the wonder.—Can that be it? What else can it be?—Instantly and involuntarily we announce to the tantalized side passengers, by our stampings and exclamations, that we are beforehand in the sight. And what a sight! People tell of being disappointed. This is not strange, especially in the case of a glowing imagination, which has unconsciously built a cataract 1,000 feet high instead of some hundred and sixty.—And yet I know not how any one can be disappointed even in the first view, if he gets it from this point.—Below as I said, was the river,—its steep banks overhung with verdure formed a noble vista, or rather a deep and heavy frame, to the magnificent picture. We could not see the bottom of the cataract; but this only left the imagination more room. The turning over of the vast body of water,—its fall to a great distance, till lost sight of,—and the clouds of vapor rising from those unseen depths and rising to the very heavens, sometimes veiling the whole face of the cataract for a moment,—all this made us feel in a moment that Niagara was indeed all that it had been represented, and all that we had heard of, and dreamed of, and longed to see, for so many years.

It is needless to give a detail of our visits to the different points of view. The routine is the same or nearly so, with all travellers. And, let me say, most who arrive at the Falls on the American side, bestow, in my judgment, a disproportionate share of their time upon that side. Formerly the Canadian side was considered, as it undoubtedly is, the best, and the other was only visited as that now is, by way of variety. But American enterprise having provided excellent accommodations and facilities, and American ingenuity having succeeded in puffing this side as the only one worth visiting, the tide has turned; and while the large American hotels are crowded,—the spacious "Clifton House," on the British shore, in the very centre of the panorama,—stands almost "solitary" as well as "alone."—Here is undoubtedly the very finest spot in all the vicinages of the Falls, to gain due impressions of their grandeur. You are immediately in front of them,—and a little below them, to the east, their thunder is heard, while the principal sound on the American side is that of the rapids. To have a front room at the Clifton House, and watch the scene for a few days, under the varying aspects of day and night, sunshine and storm, must, to every lover of the grand and sublime in nature, be greatly preferable to a lodging at either of the American Houses, wholly out of sight of the Falls. It is true there is much beauty in the rapids,—the islands, and the forest-trees which American enterprise has made so accessible by means of stairs and bridges, &c.—and no visitor ought to neglect Iris Island and the Tower. But for a lodging,—for the principal "stopping place," I would by all means recommend the British Hotel.

I said we followed the usual routine. But there was one exception. We enjoyed one treat, without which I should now feel that my view of Niagara had been very imperfect. I mean a splendid lunar rainbow,—or rather a succession of them, formed at intervals of a few minutes as the moon alternately hid and revealed herself among the clouds.—It was a beautiful sight. We stood near the American side of the great Fall, waiting for the clouds to disperse. The "dim wood ashes" overshadowed the noble forest trees, stretched away between us and the American shore to a distance which made us feel our lonely condition on an island in the very midst of this rushing world of waters, with our feet standing on an overhanging rock which might break at any moment, and leave our fate matter of conjecture. On the other side was the cataract tumbling as wildly as ever, and roaring more loudly than it had ever seemed to do by day. We could not see down into the abyss. It was too dark. And then, the lowest and whitest portion of the spray looked like a torrent, as if the lower half of the fall instead of being perpendicular, had been formed over a sloping bed of rock. But the moon soon began to glide the western edge of the cloud which had concealed her, and we hurried down the steep bank toward the town, to be ready. Some of us went out upon the fragments of the plank bridge which extends quite to the edge of the water.—It was indeed a beautiful sight. The moon was still low in the heavens, so that the arch was well seen. The clouds every few moments fleeted across the disc, alternately annihilating and revealing the dim but distinct colors which adorned the scene. The rainbow was to other rainbows, what moonlight is to sunlight, more soft and more beautiful,—and the few who were present will join with me in saying that it was the most agreeable part of our visit.—We retraced our steps through the dim forest, to some danger of getting lost,—for a guide was to be thought of by those who really love and enjoy nature,—were overtaken by a slight shower, which only made the flowers and the earth give out their night fragrance more beautifully, and, retracing our steps over the bridge, now and then peering up its high parapets to see the moonlight gleaming on the rapids, sought rest rather than sleep.—We had seen Niagara by moonlight, and it was something to think of before sleeping.

NEW PUBLICATIONS.

THE FLOWER GARDEN; or chapters on flowers, as a sequel to *Floral Biography*. By Charles Eschscholtz. New York: M. W. Dodd. Boston, C. Eschscholtz & Brewster. pp. 330, 12mo. 1840.

The volume to which this is a sequel, we have not seen. If it contain as much of moral and spiritual instruction as the volume now before us, it is a too valuable to be neglected. The pleasant and profitable to be found in the perusal of these 330 pages is not readily to be measured. If there be not, we would venture the directness and point that characterize the writings of American authors,—ladies as well as gentlemen—there is great delicacy and refinement, purity and tenderness, wealth of thought and elegance of manner, pervading every chapter, from this writer's pen. In her religious views she is clear and full, and seems to have held communion with Hannah More, and other kindred spirits of her sex. In her delineations of character, she is delicately discriminating, as might be anticipated from her familiar acquaintance with Flora and her offspring. In her enforcements of Christian duty, all its branches, she is urgent and powerful. In her warnings against self-indulgence and the senseless errors of the world, she is bold and energetic. We have been delighted with every page our eye has fallen upon, and edited too, unless our heart deceives us. There is a bewitching fascination about the style, notwithstanding its want of absolute perfection, and an overflowing richness of thought at every point in the line of discussion, which combine to excite admiration and gratitude, toward the fair author herself, and the Divine Spirit who she loves and adores.

THE CHRISTIAN WORLD.—The second No. of this new periodical, edited by Rev. Thomas H. Stockton, of the Methodist Episcopal church, is just received. It is issued monthly, in large quarto form, of eight pages, and is elegantly printed. Under the head of "Bible Christianity," selections are made from a recent edition of Chillingworth's works. For "Organized Christianity," we are furnished with a brief sketch of the history of the Presbyterian church in this country, from the piety of Dr. J. M. McDowell Hymns, on "Creation and Providence," by James McHenry; and "The Vigil of Love," by Mrs. E. H. Evans; and "Millennial," by J. N. McJilton. "Inconsistency of Party Spirit with Christianity," by A. A. Lombard, together with literary notices, and interesting extracts, &c. The cut and mainly style of the Editor, speaks thus far for his literary qualifications in the conduct of such a work, and so long as he shall exhibit the courteous and Christian spirit displayed in the first and second Nos., he will doubtless enjoy the patronage of many intelligent Christians of the several denominations.

LIBRARY OF HEALTH, No. 11.—Thoughts on Feasting—Solitary Vice Exposed—Philosophy of Cookery—Dogs as Food—Fermented Liquors—Juvenile Temperance Books—And Chapter of Intelligence, are the topics of the present No., treated in the usual direct manner of the editor.

PAYSON'S THOUGHTS.

Many of our readers have no doubt met, admiring and blessed this little volume. It is among the richest of its class, and unsurpassed in beauty and fragrance by any flower that blooms in the garden of Christian literature. It is indeed a collection of the loveliest flowers, that ever adorned the parterre of a "disciple whom Jesus loved"—gathered and formed into a beautiful bouquet by the hand of filial affection, and offered to the acceptance of pilgrims toward the heavenly city, for their refreshment and delight. Many have already wept, and rejoiced in its sweet odors, and thanked the Lord of the way "for such a token of his love."

It has been multiplied to thousands, without aught of its power to charm and invigilate the traveller, and is even fresher and more beautiful in its garbure now, than when first plucked from its native bed. It will be found at Crocker & Brewster's, and will form as neat and precious a token of parental or paternal affection, as can be presented to a child or a friend, on the recurrence of a birth day, or the commencement of a new year, or any other memorable era of a transitory life. Consideration of that, which has already received the testimony of an almost unequalled demand for the supply of the Christian public, may seem superfluous; but we are justified in speaking as we do, by the fact, that even this demand is far below the actual need, as well as the relative value of the article as question, and cannot by any possibility be so increased as to produce a surfeit. Taste,—and handle this, we say to all who love the work of God, and ye shall find enlargement of mind, increase of spirituality, and many a sweet forecast of the happiness of him who layeth in the "Orem of Glory," ere he left the shores of time.

We learn that the above work, in elegant binding, may in a few days, be had at Crocker & Brewster's.

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